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## LETTERS FROM AUSTRIA.

*[Concluded from page 181.]*

## II.

## DIVINE WORSHIP.

I MUST confess that the grandest and most imposing synagogal structure fails to arouse any enthusiasm in me. I will even hazard the assertion that the desire, particularly manifested in these times, to build new synagogues, does not, of necessity, imply a revival of the true religious sentiment. The laying of the foundation-stone of Solomon's gorgeous edifice on Mount Zion coincided with the commencement of the conspiracy against the national sense of union which afforded the best guarantee for the continuance of the Jewish Kingdom.

On the other hand, I am most enthusiastic for the erection of schools; these and not the synagogues will ensure the permanence of Judaism.

The Temple of Judaism was laid in ashes, the kingdom of Judæa robbed of its independence, and the nation dispersed. A school was founded in Jabne. R. Jochanan ben Zaccai, its teacher, promulgated the truths of the Divine Faith. A multitude of disciples sat at his feet. Judaism was saved and still exists, though two thousand years have passed away. Yes, Judaism, resting on the broad foundations of eternal truths and unwavering ethical principles, is, to-day, as mighty as ever.

Its assailants are opposed to it, not because its maxims are, as they pretend, injurious to the social and religious life of European nations, but because they are jealous of its inherent vigour—that vigour which is still actively influential in man's spiritual development, stimulates industry, encourages temperance and stirs to mighty impulses.

And those who cry out, in their fancied holy zeal, that the structure of Judaism is in ruins, because its institutions are not, at the present day, in entire accord with their own views and notions, have failed to grasp the real essence of the Jewish faith. As if the strict observance of ceremonial and ritual, the more or less general study of Hebrew or more or less frequent visits to the synagogue constituted the pillars of Judaism! Will not all customs fall into abeyance in the Messianic age, according to the Rabbins? And while the Jewish kingdom

was still in existence, was not the eventuality of the election of a High Priest, who could not even read, foreseen and provided for? Or were more than three pilgrimages a year made to the Temple at Zion?

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul to falsehood nor sworn falsely." This is the Psalmist's Creed. And this, in my humble opinion, is the Creed of Judaism.

But look at the lapses from Judaism, at the present day, is the rejoinder. Was it then, different, in the times of the Crusades? Were not the religious conditions of the Jews in the Spanish period, as described by Abarbanel, in many ways curiously akin to our own? And yet Judaism still lives; and, like Truth, its seal, will live eternal. There is no reason, then, for despondency. But we must never weary of agitating for the establishment of schools, schools, schools!

All this, however, does not prevent me from duly appreciating the value of synagogues and their influence. Of course, I need hardly say that I here refer to modern Temples. The old *Schulen* were, indeed, houses of devotion, and they need no further commendation. The Jew of a past generation with his fervid faith and trust in God, wended his way, in all situations of life, to the House of God as to a refuge. Whenever he felt the impulse to commune with his Creator—and when was not that the case?—his feet hurried to the consecrated spot. But, nevertheless, the synagogue of the present day has a wider scope and a more far-reaching purpose than its predecessor.

Mannheimer, whose memory will ever be cherished, has the merit of having brought this wider purpose home to the consciousness of Austrian Jewish communities.

His first endeavours were directed towards purifying and refining the forms of divine worship, so that they might not jar upon the tastes of cultivated people. In this way, he thought, the Gentile public would obtain a better impression of Jewish ritual than they had received from the so-called "*Judenschule*;" and, in the second place, he hoped that the Jewish youth would be thereby attracted to the Synagogue. For, then as now, it was a difficult and anxious problem how to interest the young in synagogal institutions.

With this view, choral music was introduced. The cantor's sing-song had to give way to correct melody and expressive reading. The liturgy was revised and shortened; blemishes were removed. Prayers in the vernacular were introduced. The Hebrew ritual was translated into German, and measures were taken to secure the decorum befitting a sanctuary. Mannheimer had a splendid opportunity for exhibiting his eminent talents for organisation and used it. The credit for introducing into the service of the Vienna community the elevating and

edifying strains of vocal music is due to the eminent and now aged composer, Sulzer.

But Mannheimer did a good deal more than this.

His aim was to arouse a sense of religion in the minds of his flock, to kindle in their hearts a love for their ancestral faith and to strengthen their attachment to their brethren. This aim was realised when he made preaching an institution. The inspired and inspiring words of instruction, exhortation and edification that issued from his lips in the pulpit enchained his audience's attention, touched and occasionally even thrilled them. The sermon thus became the central element in the divine service. Whenever Mannheimer preached, the synagogue was too small to contain the crowd of worshippers.

If Mannheimer's rhetorical powers held his hearers spell-bound and exercised a mighty influence over them, that influence was confirmed and strengthened by the bearing and character of this heaven-gifted man. "Follow my counsel, not my practice," was not his motto. Of a noble disposition, disinterested and unselfish, benevolent, always ready to help and claiming nothing for himself, he charmed all who came into contact with him and enjoyed the respect and veneration of Jewish and Christian circles. One instance, out of many that might be given, will serve as an illustration. Cardinal Sommeran-Beck, being desirous of giving some special mark of distinction to a certain Jewish boy, presented him with a prayer-book containing Mannheimer's version, and emphatically impressed upon the child's mind that the volume ought to be especially prized because the translation was by the eminent Mannheimer. What honour was paid him by ministers and deputies, when the city of Vienna elected him in 1848 to a seat in the Senate, is well-known. This courtesy did not however tempt him to abate one jot of that freedom of speech which he had been accustomed to use towards the great men of the kingdom. Needless it is to state that the members of his own community showed him the utmost reverence. As, after Demosthenes' oration, the cry rang through the assembly, "War against Philip," so, whenever Mannheimer pointed out any good work, it was promptly taken in hand by the wealthy members of his flock. Institutions that are a credit to the Viennese community thus came into existence. References will be made to these in my next letter. Particularly touching were the delicacy and fine feeling with which he received all who needed his counsel or practical help. And not only the poor and obscure, but prominent and distinguished personages had recourse to him when they fell into difficulties and needed good advice.

The relation between his congregation and its spiritual head was like that of a family and its father. I need hardly say that the example of the Vienna community powerfully influenced many sister communities in the great Austrian Empire. In Prague, Pesth, and even in towns of a secondary rank, divine

worship was made more orderly, and, where circumstances permitted, preachers were appointed. Even Rabbis of the old school assiduously endeavoured to modernize their *Derashoth*. I recollect a memorial service, held on the death of the Emperor Franz in 1833 in one of the oldest synagogues of Austria. The executive requested the Rabbi to speak as little as possible in the Jargon. Certainly, God does not regard literary style; why then, should I attempt to describe the effect of this "dejargonized" sermon? To me its interest lay in the fact that it voiced a desire to give religious functions a form more in harmony with the requirements of the times.

Particularly must it be emphasized that all those who joined the Vienna movement did so with all their heart, with all their soul, and with all their might. Both Rabbi and congregation exhibited a truly religious zeal. They were convinced that they were thus serving the cause of civilisation. Mannheimer, however, was not suffered to work unopposed. The celebrated Rabbi Moses Sofer, of Pressburg, equally venerated for his extraordinary Talmudic learning and genuine piety, entered the lists against Mannheimer's tendencies. He actually approached the government with a petition to re-establish the ecclesiastical jurisdiction and set it in motion against any guilty of a religious sin. The state of those times made such a request possible; it even received the royal sanction. Apprised of the danger, Mannheimer, with his peculiar energy, at once took the necessary counter-measures. "Consider," he said to the august official who had to deal with this affair, "if you permit this encroachment on the liberty of your subjects, you can be quite certain that the Pressburg Rabbi will, without more ado, punish those Jews who shave, for example, because this practice, according to his view, is contrary to the law; yet, I, a Jewish pastor, use the razor." Mannheimer's drastic representations were not ineffective. Moses Sofer's petition rests to-day in some archive, valuable material for history.

The struggle against the novel course Mannheimer opened up sometimes assumed a threatening and alarming form. Most people have heard of the persecutions R. Abraham Chorin suffered. Stones were hurled at him. Foul water was poured over him. His beard was cut off. He was addressed in the vilest and most scurrilous terms of abuse. And now, to the honour of Judaism, his bust adorns the hall of the Hungarian Academy of Science. In spite of these protests and hostilities, the improvements introduced into divine worship continually became more popular; and the number of the communities which assimilated their services to that in use at Vienna steadily increased. This was the case even in Galicia. The noble-minded Dr. Abraham Kohn's exertions in this direction cost him, alas, his life.

Consistently with his temperament, Mannheimer was scrupu-

lously careful not to go too far with his curtailment of the prayer book. Eliminating the Piyutim, Kol Nidré and Av ha-Rachamim, he left everything else untouched. Some of the Piyutim for the solemn feasts of the New Year and the Day of Atonement were retained. When we consider that the most orthodox Rabbis were no panegyrists of the Piyutim, while those who wished to discredit oaths taken by Jews used Kol Nidré as a ready weapon of offence, we shall agree that these reforms of Mannheim were not captiously undertaken, but were, so to speak, called for by circumstances. This accounts for the fact that gradually even congregations which clung to traditional customs became also partly reconciled to these regulations in regard to divine worship.

This state of affairs continued till absolute freedom of religious conduct was accorded to all subjects of the realm. Those members of "Kehiloth" who emigrated into the larger cities claimed that ritual institutions should be restored to the old form they had been used to. In communities of the first and second rank, private synagogues began to spring up, where the service was conducted in the old traditional fashion. But even among these there were fine shades of difference. The executives of the community rarely raised objections; they gladly allowed everyone to worship God after his own fashion.

This peaceful policy did not, however, save the Vienna Jewish congregation from attack. When they, in accordance with the Augsburg Synod's resolution, adopted some modifications in the service, a party belonging to the Pressburg School snatched at the opportunity for seceding, and refused to contribute any longer to the parent body. They even obtained a declaration, to which the signatures of four hundred Rabbis were appended, setting forth that it is unlawful for the strictly orthodox Jew to assist any religious society which, like the Viennese, denied the belief in the Messiah. And whence did the secessionists infer this imaginary denial? From the regulation, forsooth, that the reader should recite only the first three of the eighteen benedictions aloud, while the remainder, as well as the Yehi Rozaun in the morning service on Mondays and Thursdays, were to be read silently. Though their own ritual was in nowise affected by this enactment, which it was only proposed to put in force in the two congregational synagogues, these secessionists considered themselves justified in approaching the authorities with the request that they might be allowed to establish an independent community, worshipping according to the old ritual. There was no real and legitimate ground for the petition, and its rejection by all the courts followed as a matter of course. It was also not very difficult to prove that the Liturgy, as used by the Vienna Jewish community, gives frequent expressions to the Messianic belief.

The mode of conducting divine service, introduced by Mann-

heimer, now prevails throughout Austria, but not in Galicia and Hungary.

It cannot be denied that clamours are occasionally heard for more thorough-going reforms, particularly for services in the vernacular, and for the introduction of the organ.

As to the first point, there are, unfortunately, no encouraging examples in favour of this reform. Where German services have been adopted, no one pretends that they have drawn crowds of worshippers. These very synagogues are, on the contrary, exceedingly empty. This innovation, therefore, has but little prospect of becoming general. On the other hand, I cannot too emphatically express the wish that hymns in the vernacular should have a larger space devoted to them in the Liturgy. The service would then gain in attractiveness, and there would be an additional inducement for young people and women to visit the House of God.

The introduction of the organ must be regarded as an administrative rather than a religious question. Objections to it on religious grounds can only be raised with difficulty; if, however, there is reason to fear that it would lead to the abstention of the regular worshippers, it is not advisable to think of this reform. The argument in its favour is that, with an organ's aid, a congregation can dispense with a Cantor's not always agreeable humours. The grand peals of the king of instruments make the *Chazan's* musical qualifications a secondary consideration.

The organ is in use in various Austrian communities—in Pesth, Arad, Brunnen, Carlsbad, etc., and also in the private synagogue for the sixth and seventh quarters of Vienna. In this last, and in the Carlsbad synagogues, there are mixed choirs. Divine service in the House of Worship at Vienna, just referred to, would considerably gain in beauty if it were simpler and more in harmony with prevalent usages. The modifications in the Liturgy adopted in that synagogue have no real justification, nor do they serve to raise the devotional sentiments of the worshippers.

All such questions, however, fall into the background by the side of this most important one—"Where are the shepherds?" Where shall we find the qualities requisite for the Rabbinical office—idealism, devotion to duty, the self-sacrificing and self-denying spirit—a just appreciation of others' merits and capacities; a benevolent disposition; charitableness and helpfulness—in a word, where is the pastor's inner call? My questions exclusively refer to those subjective qualities in the Rabbi or preacher, which so strongly affect his influence and the character of his work. I entirely omit the consideration of the objective qualifications which testify to those functionaries' scholarly attainments. These are not the determining features of the pastoral calling. A man may be a veritable Colossus in learning; but he will only be a worthy representative and

teacher of God's word if his character shines with noble virtues.

The scarcity of Rabbis and preachers in Austria with a true calling for their office is to be attributed to the regrettable circumstance that the study of Judaism and its literature has become a mercenary profession—a means of gaining one's bread, a spade for digging with. It was not so in former days. The study of the law was an aim in itself. The spiritual head of a community accepted office in consequence of an inward impulse, and refused to receive any salary, or, at the most, he consented to accept remuneration for that loss of time which the special duties of his office involved. Hence the exalted reverence that was felt for the teacher. His unassuming demeanour and disinterestedness allowed him to be impartial towards rich and poor. How different is it to-day!

Not that one expects Rabbis and preachers to give their services gratuitously. *Tempora mutantur et nos mutamur in illis*. The leading feature of the improved modern service—the Sermon—has also declined considerably in intrinsic worth, influence, and significance. The spoken word derives its weight from the lips that utter it. And it loses that weight altogether, if candour and impartiality are lacking in the speaker. The standard of the sermon has also distinctly fallen. Instead of aiming at instruction, exhortation, and edification, the chief object with some preachers is beauty of style. "To have spoken beautifully" is their highest ideal. When Cicero made an oration, the charm of his well-turned sentences was universally acknowledged, but yet he failed to gain his ends. Other preachers degrade the sermon in another way. Instead of trying to lift up their audience to themselves, they sink to the level of their audience. Trivial, commonplace ideas, vulgar speech, piquant and even jocular exposition are not thought beneath their dignity. To have to use harsh words is unpleasant; but truths cannot always be administered in the form of sugared pills. Fortunately, we still have Rabbis and preachers who remind us of the best traditions of the good old times. I must, nevertheless, unflinchingly lay my finger on the wound; for, on its being treated, the recovery of sick Judaism depends. "Thy desolators and destroyers, from thee came they forth," was the lamentation of the Prophet of old.

As I have already stated on good authority, the Vienna Community seriously entertains the idea of founding a seminary for the training of Rabbis and preachers. On this topic I contemplate writing a special paper. Here I will only remark that, when the project is executed, it will prove a source of great blessings to the Austrian Jews. "The head of the generation is the generation," say the sages of the Talmud. In the same sense it may be affirmed that Rabbis and preachers



are the souls of their communities. If our communal and religious life is to be renewed and strengthened, provision must be made for the training of Rabbis and preachers.

#### BENEVOLENCE.

The heathen's request to learn the Jewish religion, while standing on one foot, was, in reality, not so strange as it seems. In the physical world, we assume a certain point in every material body as its centre of gravity. Support this one point and the entire body is in equilibrium. The ability to stand on one foot and still maintain an erect attitude rests on this physical law. Now, the heathen, in his search for truth, believed that he had a right to assume the existence of the same law in the moral as in the physical world; that there must, accordingly, be some quality or virtue the possession of which, alone and without external accessories, constitutes the moral and religious man. To find this essential element in Judaism was his aim. The rigorous Shammai, favouring stringency in ritual, could not satisfy the inquirer. But gentle Hillel, with whom salvation was not built on outward observances, replied, "What displeaseth thee, that do not unto thy neighbour. This is the text. The rest is commentary."

The love of our fellows, the sage taught him, is the essence, the core and substance of Judaism, its centre of gravity so to speak. And this answer drew the heathen, as with an irresistible magnetic force, to Israel's faith. This duty of philanthropy is, in fact, recommended on the very first pages of Holy Writ. The Book of Genesis, in its opening chapters, teaches that *one* will and *one* Creator brought into existence all in heaven, on earth and under it; that the whole of the human race is descended from *one* pair; that, in the economy of creation, *one* table was richly decked for all creatures; and thus, the Divine lesson, to love our fellow-creatures, was powerfully inculcated. "Have we not all one father, hath not one God created us; why then shall we act faithlessly towards our own brother?" The sense of benevolence is, accordingly, a strongly developed characteristic of the "congregation of Jacob, the heir of Moses' doctrine."

Every Jewish community, accordingly, possesses institutions and organisations for the administration of charity, generally and in special departments. Societies for relieving the indigent and the sick, burying the dead, assisting struggling tradesmen, are to be found, more or less, in every Austrian town, where a congregation exists, even if it consists of but a few members.

Levi ben Bezalel, Rabbi of Nicholsburg, 1557-1577, and known in legend as the famous Rabbi Leb, published a collection of rules for the direction of congregations. These were

afterwards amplified into the celebrated "311 Regulations" which governed Moravian communities for nearly two centuries. Among these rules the following appears: "Every congregation of thirty members is bound to provide for six Talmudical students and six apprentices." What duties towards resident poor must already have been laid down and defined before this paragraph could have been written!

Devotion to our ancestral religion and appreciation of the fact that the first condition of its preservation is the study of the Law, suggested to wealthy and middle-class members of the Jewish community the desirability of creating funds for the maintenance, not only of schools and colleges, but also for the support of "fellows" who made learning the business of their lives. Hence originated those perpetual scholars' endowments which the majority of Austrian communities possess. In many congregations, especially those of Moravia, the Rabbi's income is principally drawn from this source. Many merchants, appreciating the traditional relations between Issachar and Zebulon, have found pleasure in assigning a portion of their profits to scholars solely engaged with study of the Torah.

As one of the indispensable requisites of a properly constituted *Kehilla*, every congregation has connected with it a fund for the relief of the poor, with a strict organisation. Resident poor first receive practical attention. A fixed allowance—*Kitzvah*—is given to them according to their merits and needs. Vagrants only receive enough to take them to the next congregation, and a trifle for their immediate use. A difference, however, both in personal treatment and in the amount of the gift, is made in the case of "respectable guests." Those who stay over Sabbath obtain free meals. They are assigned to the members of the congregation in rotation. Many voluntarily invite *Orchim*, oftener than is required of them by the congregational rules. Not altogether, however, it must be admitted, from disinterested motives. These "guests" are, many of them, retailers of news and agreeable story-tellers. Marriages have also been arranged through their agency. A popular proverb says, "Fill your houses with guests and you'll settle your daughters."

This patriarchal care of the poor, which may be traced back to the casuistic Rabbi's injunctions, only survives in congregations of the old-fashioned type. In the administration of charity, too, modern culture has wrought a change; whether this change is an improvement is questionable. More is certainly given now-a-days. But the direct and immediate kindly relations between donor and recipient have for the most part disappeared.

It cannot, however, be denied that recent times have exhibited cheering and encouraging signs in this connection. In Vienna, Ritter Wilhelm von Guttman successfully advocated the establishment of a benevolent association which is now doing good

work. One of its active and prominent labourers is Baron Albert de Rothschild. Baron de Hirsch spends, in Buda-Pesth and, we hear, also in Vienna, 10,000 florins every month on charitable objects. In the latter city the money is devoted to helping tradesmen and merchants out of their difficulties. This noble-minded man's philanthropy is phenomenal.

Care of the sick is one of the functions of the Chevra Kadisha which exists in almost every congregation. The Association deserves its name, not merely because its sphere of activity includes the last offices for the dead, but also because it endeavours to enlist all classes, and even those of tender years in its service of love. Attempts are, alas! sometimes made to modernise this brotherhood, on the principle, presumably, that nothing old can be good. This is certainly not true of the Chevra Kadisha. What nobler work can there be than to care for a sick and helpless brother; comfort him in his last moments; pray with him and for him, and after he has departed, perform the last rites to his remains, and prepare their eternal resting place? Most communities, it must be acknowledged, recognise the holiness of these duties, and assign a prominent place among their charities to the Chevra Kadisha. A brilliant example is set by the "Holy Brotherhood" of Buda-Pesth, which has recently been strengthened, materially and morally, by the accession of new associates. In addition to its own special work, it supports an Infirmary and a Home for the Aged Needy.

In Vienna, an Orphan Society, founded by the late philanthropist, Ritter Joseph von Wertheimer, takes charge of hundreds of children who are fatherless or have lost both parents. An Orphan School for boys and another for girls are now being built in that capital; the first at the cost of Baron Springer, the second by the liberality of Ritter Wilhelm and David von Guttmann. In the management of these institutions, this principle must especially be borne in mind, viz., that the training the inmates receive should be simple and conformable to their circumstances. As the inmates of Orphan Asylums are, during the whole terms of their stay, almost completely secluded from the ordinary life of the outside world, it is imperatively necessary that their benefactors should extend their watchful care to their protégés, after they have left those institutions. In sympathy with this view Baron and Baroness Tedesco have established a Fund in Vienna to assist those orphans, who on account of their age are no longer permitted by the statutes of the Orphan Asylum to participate in its benefits. Baron Rothschild has, with the same object, built an Orphan Asylum, which at present maintains 42 Christians and 21 Jewish orphans belonging to Vienna.

In Brün, the erection of a Jewish Orphan Asylum for the whole province was in contemplation. The small territorial extent of Moravia, its scanty Jewish population, and the

instability of its congregations (a consequence of unrestricted emigration), makes this appear, under the circumstances, the most expedient plan. Though not yet accomplished, it has not been abandoned. Such projects are not realised in a day, but require a certain period for maturing.

Buda-Pesth, on the other hand, has a proper Orphan Asylum. The Jewish community possesses moreover several benevolent institutions in splendid working order. I only regret that the political intolerance, prevalent in Hungary, affects prejudicially the solidarity otherwise existing in Jewish life. No consideration is shown to indigent Jews, unless they are of Hungarian birth. The charitable societies of Vienna make no such distinctions.

Galicia has also its orphan asylums. That of Brody is a model of management. This community has for a long time distinguished itself by its splendid organisations. Pity that the commercial decay of Brody has been followed by a decline in its charities; a decline that would have been more serious but for the staying hand of Baron Hirsch.

A great deal of active benevolent interest is manifested in poor school children. Special institutions and endowments endeavour, as far as their funds permit, to provide the children with food, clothes and school-fees. It is a pity that these institutions,—pursuing, as they do, the same aims,—do not combine their energies, but prefer, in some cases from motives of self-glorification, to work separately, a course which must necessarily weaken their chances of becoming permanent. Vienna, for instance, possesses several societies, the object of which is to render assistance to necessitous children. Would not a union of forces result in a vast increase of efficiency? The present isolated progress of several associations in the same direction opens the door to abuse and the unjustifiable neglect of legitimate claims. And, in fact, it does occur that some importunate applicants, profiting by this state of things, obtain repeated assistance in many quarters, while others, equally deserving but less plausible, are sent away empty handed.

Among these societies, the first and most important is the *Theresien-Kreuzer-Verein*. It supports work-rooms, in which girls are taught trades; supplies daily dinners for 80 school-girls; clothes between 700 and 800 children of both sexes; provides them with school requisites, and pays their fees. An inspiring sight is the annual Chanucha-treat that its protégés enjoy. Mesdames Pfeiffer, Hoffmannstahl, Ernestine Thorsch and Sofie Guttmann are particularly deserving of thanks for their efforts in connection with this institution.

Very creditable work has also been done by the Girls' Aid Society (*Mädchen-Unterstützungs-Verein*), founded in 1866. The task it has set itself is to qualify girls to earn their living. It maintains secondary, commercial and industrial schools, in which kinder-garten teachers, telegraphists, tradeswomen.

clerks, domestic servants, have been and are being trained, This year, for the first time, the Society has received from Baron Hirsch a subvention of 3,000 fl., which will be continued annually till further notice. Mesdames Hochwart, Bondy, and Anna Thorsch, have rendered especially good services to this Association.

Necessitous Jewish students obtain aid from a society, which pays a considerable proportion of their college fees and dues. Those who are absolutely destitute may obtain daily dinners in the Soup-Kitchen, in connection with the Charities of the Synagogue. The cost of this kitchen is largely borne by Baron Tedesco.

There are numerous societies which provide clothes for poor school-children. Two of these were founded in memory of the late Sir Moses Montefiore and bear his name. We have already expressed our conviction that it would be an advantage to amalgamate these institutions with the *Theresien-Kreuzer-Verein*, whose labours are crowned with so much success.

The stipends given by Barons Königswarter, Jeiteles, Rapaport, Stern, Ritters von Goldschmidt, Süßermann, Biedermann, etc., have assuaged the bitter pangs which many students suffered for want of the first necessities of life. Barons Königswarter's, Rapaport's and Tedesco's endowments for these purposes are particularly munificent. Besides the Benevolent Fund of the Vienna Community and the Chevra Kadisha, Vienna possesses a large number of other charitable societies. Nothing, we regret to say, has yet been done for *G'millut Chasadim*, in the literal sense of the phrase, saving men from ruin when they are tottering on its verge. On the lowest ground, it would surely be more economical to help a man substantially once for all, than first to allow him to fall and then be under the necessity of continually relieving him.

A Jewish hospital erected by the Rothschild family exists in the Austrian capital, with accommodation for one hundred patients. The Jews in Vienna also maintain a hospital in Baden and another in Gleichen, an infirmary, a deaf and dumb school, an institution for the blind, built at the cost of Baron Königswarter, a crèche for infants, founded in 1843 by Ritter von Wertheimer, the Francisca-Jeiteles Almshouse, and a public kitchen. In commemoration of the fortieth year of the present Austrian Emperor's reign, the Executive of the Vienna community is building a Home for the Aged Needy, to shelter one thousand inmates of both sexes.

From many quarters we hear the cry that the maintenance of distinct benevolent institutions by the various denominations fosters religious exclusiveness. The fallacy in these and similar objections scarcely needs demonstration. That Jews munificently assist individuals and charitable organizations belonging to other creeds, we recognise with satisfaction. But this kindness is not reciprocated. Henceforth, as heretofore, let us by all

means show practical sympathy with every form of sorrow and suffering, whatever the creed of the sufferer ; but, so long as these notions of pure philanthropy have not found universal acceptance, we must continue to make special provisions for the needs of our own poor.

The Sephardic Community of Vienna, founded in 1730 by Moses Lopez Pereira Diego d'Aguilar, has some charitable societies of its own. *Bikur Cholim*, Board of Guardians for the Relief of the Poor ; *Halbasha*, *Hachnosath Orchim*, *Chevra Kadisha*, etc.

Of Buda-Pesth, where benevolence is extensively practised, I have already spoken. Its charities have found a liberal supporter in Baron Hirsch.

Especially deserving of notice is the humanity exhibited by our brethren in Galicia. Not only important communities, like those of Lemberg, Cracow, Brody, Tarnow, Tarnopol, but small congregations, too, make sacrifices for the sake of charity. Pity that all these sacrifices do no real good. The Jewish population is too dense, considering the poor resources of the country. The poverty is, in most districts, almost inconceivable. The few, who are slightly better off than their neighbours, have the will but lack the ability to render substantial aid ; and the help they do afford seems like a drop in the ocean.

Herr Emanuel Baumgarten expounded views like these before a committee which met in 1883 for the purpose of ameliorating the condition of our Galician co-religionists, and numbered among its members Baron Albert Rothschild of Vienna, Baron H. Worms of London, Prof. M. Lazarus, and the late Ludwig Löwe of Berlin. Baumgarten showed that the Jewish population of Galicia and Bukowina was over 13 per cent. of the general population, whereas, in the rest of Austria, the proportion, excluding the capital, of the percentage is not more than '087 ; in other words, that Galicia possesses 482 Jews to the square mile, while in the remaining sixteen provinces westward of Vienna, excluding the capital, they number only forty-six to the square mile. The injurious effect of this dense over-population of the Jews in Galicia need not be dwelt upon. Among its direct consequences may be counted pauperism and demoralization. Under these circumstances, it is a gross injustice to assert that the Galician Jews are a misfortune to their brethren. That is not a fair statement. They are not the cause of suffering, but its objects, and as such deserve our full and undivided sympathy. The proof of the correctness of this view lies in the fact that the relations subsisting between Jews and Christians in Galicia are cordial, and anti-Semitism has hitherto found no home there. But whatever aspect may be the right one, it is imperatively necessary, on philanthropic and educational grounds, for the Jews of Austria as well as of the whole of cultivated Europe to make every effort to improve the material condition of their brethren in Galicia, and to put it in

their power, by means of education, to earn a respectable livelihood.

We have intentionally avoided attributing the pitiable material condition of our co-religionists in that part of the world to their low intellectual status. Had we done so, we should have been guilty of confounding cause and effect. The indispensable wants of the body, Aristotle already argued, must first be satisfied before one can be brought to think of the claims of the intellect. And this consideration has, as we hear, influenced Baron Hirsch in his Galician endowment of twelve million florins, and received expression in his directions as to its disposal.

Messrs. F. D. Mocatta and S. Montagu must have received similar impressions during their stay in Galicia. It is useless to attempt any measures on behalf of the Jews of Galicia unless something is first done to improve their material condition. And this task must not be entrusted to individuals whose main object would be to push their own personality into the foreground. Men of common sense and penetration, with honest and unselfish natures, are the only fit agents for so sacred a charge. May Baron Hirsch succeed in finding such for his noble undertaking, an undertaking pleasing to God, and calculated to increase the sum of human happiness.

In the meanwhile the Galician Jews are not idle. In Cracow the munificence of Dr. Arnotto Rapaport, member of the Austrian Senate, has established a technical school, the continuance of which the Alliance Israélite of Vienna has guaranteed. In Tarnopol, an association of the same character, called *Yad Charuzim*, has recently been founded. Lemberg and Brody also possess endowments for the benefit of technical education.

An opportunity is here afforded me of referring to the Jewish Trades' Union of Vienna, founded in 1844. Under its auspices, about 800 apprentices are learning trades, and, at the same time, continuing their ordinary schooling. A special service is held for them every Sunday afternoon. The Society can proudly point to prominent manufactures as having been its protégés. In recognition of its usefulness Baron Hirsch contributes an annual subvention of 14,000 florins to this society.

#### POSTSCRIPT.

In discussing benevolent institutions, we must not forget the permanent funds which exist in some provinces of the Austrian Empire for the furtherance of Jewish interests. They are especially interesting on account of their origin, which is intimately bound up with the history of the Austrian Jews.

The first that we shall mention is the Hungarian Fund of 2,000,000 florins, the proceeds of the forced contributions

which Baron Hayman imposed on the Hungarian Jews after the suppression of the Revolution. Thanks are due to the noble-hearted Austrian Emperor for having assigned the interest of this money to Jewish purposes. The Rabbinical Seminary of Buda-Pesth owes its birth to this fund. It has, however, sad to tell, become an apple of discord among the Jews of Hungary. The Conference summoned by the Government to determine its disposal, revealed the wide gulf which separates the orthodox from the reform school. Some communities are split up, according to their different rites into three sections, *Shomré Hadath* (Ultra-orthodox), Progressive, and those who are contented with the *status quo*. We need not say how deplorable this division is. At the present time particularly, internal and external considerations imperatively demand that all Jews should work together, unitedly and harmoniously.

In Galicia a provincial endowment, formed out of the residue of the special taxes that Jews had formerly to pay, now largely helps to support their scholastic institutions. A considerable portion of the expenses of the Hebrew schools at Brody is defrayed out of this fund.

Moravia possesses a similar endowment by which the Jews of that province benefit. Here, too, the nucleus of the fund was drawn from the imposts which Jews had to pay in the past, and which ceased when civil equality became a fundamental principle of the constitution.

Concerning this Moravian endowment, Emanuel Baumgarten published in 1851 an historical sketch, from which it appears that the Jews of Moravia were taxed for the sufferance they enjoyed. And these special taxes were increased when the state became involved in wars, which, of course, required a vast amount of money. In Joseph's truly royal fashion, the residue of this tax, considerably swelled by the receipts from other Jewish imposts, was set apart as a provincial fund for the benefit of the Jews. It has, at various times, been applied to different uses. When Austria became a constitutional monarchy, the fund, then amounting to 960,000 florins, was finally given up to the Moravian Jews to dispose of it as they pleased. Delegates of the various communities of the province meet every year at Brün, and appoint an executive to administer the fund. Its income is employed in the relief of necessitous communities, in maintenance of their officers, and of benevolent institutions and schools.

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